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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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GOD INVISIBLE.

This ingenious sketch, on a subject in which the largest intellect is almost lost, is by the Rev. John Foster, and was first published in the London New Baptist Miscellany.

Much is seeing, feeling, man actuated by the organs around him. All his powers are roused, impelled, directed, by impressions made on his sensitive organs; yet objects of sense have only a definite force upon him. A hundred weight crushes a man's strength to a certain degree, and no more; he sustains and bears it away. On the edge of the ocean he may tremble at the vast expanse, but he tries the depth near the shore, and finds it but a few feet, and no longer dares to enter it. The waves cannot overtop his head; or, is it deep? he can swim, and no longer regards it with fear. Nay, he builds a ship, and makes this tremendous ocean his servant, while his vastness for his own use, drives to his deep bottom, to rob it of its treasures, or makes its surface convey him to distant shores. A much smaller object shall affect him more, when his senses are less distinctly acted upon, than his imagination is somewhat aroused. When he travels in the dark, he starts at a slight but indistinct noise; he knows not but it may be a wild beast lurking, or a robber ready to seize on him. Could he have distinctly seen that alarmed him, he had undoubtedly passed on; it was only the moving of the leaves waved gently by the wind. He stops, he considers well, for he hears the sound of water falling; a gleam from its foaming surface sparkles in his eye, but he cannot tell how near to it, or how distant; how exactly it might be in his path; how tremendously deep the abyss into which he may fall at the next step. Had it been daylight, could he have examined it thoroughly, he had then passed it without notice; it is only the rill of a small ditch in the road side; his own foot could have stopped the trickling current.

This effect of indistinctness rousing the imagination is finely depicted in Job iv. 14. Eliphaz describes it thus:—"Fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof." The senses in this description are but slightly affected: the eye could not discern any specific form, the touch could not examine the precise nature of the object; the imagination therefore had full scope, the mind was roused beyond the power of sensible objects to stimulate it, and the body felt an agitation greater than if its senses had been more fully acted upon. "He trembled, the hairs of his flesh stood up. He could not discern the form," it might therefore be terrific in shape or tremendous in size. "It stood still," as if to do something to him; to speak; perhaps to smite or to destroy! And how could he guard against that which he could not see? could not tell whence or what it was; that which, from what he could discover, seemed to come from what he could not discover, seemed to be no mortal substance to which he was accustomed, and with which, with care and courage, he might deal safely; but a spirit utterly beyond his impression, having unknown power to impress even him, who can tell in what degree? The certainty of an object so near him, joined to the uncertainty of what might be his powers, intentions, and natural operations, impressed him deeply with awe, expectation, and anxiety. How absurd then, how contrary to all their feelings in other cases, is the conduct of individuals who affect to despise God—to deny his existence because they cannot see him—or, without affecting this, do actually forget and do him despite, by occasion of this circumstance! Men who can be appalled at some distant danger, and grow courageous at what is near at hand—who tremble at a fellow man, or crawling reptile, and only show hardihood when their foe is Almighty.

Without inquiring what Eliphaz saw, let us apply these ideas to the Supreme Being; let us meditate on an object of infinitely greater, nearer importance—the invisible God, the most impressively important because invisible. Let us, for a moment, suppose the contrary to be the case—Suppose the Deity to be the object of our senses—He then loses much of his majesty—he becomes fixed to one spot, that in which we can see him. He must be distant from many other places, and, when revealing himself in other places, must be far distant from us, even at a time when we must need his presence. Nay, we should begin to compute him; to philosophize upon and attempt experiments with him. Were he vast as the starry heavens, we could measure him; bright as yonder sun, we could contrive to gaze at him; energetic as the vivid lightning, we could bring him down to play around us. In no form can we conceive of his being an object of sense, but we sink him to a creature; give him some definable shape, reduce him to a man or mere idol, and we have need to provide him a temple made with hands for his accommodation.

If indeed there were any doubt of his existence (but that man is incapable of reasoning who reasons thus,) there are proofs enough that he is at our right hand, though we do not see him; that he works at our left hand, though we cannot behold him. Instead of asking, with a sneer of doubt, where is he? or carelessly thinking—shall God see? a much more rational method is with awe and reverence to say—Whither shall I flee from thy presence? thou hast beset me behind and before, and laid thine

hand upon me." Could any supposition take place even of his momentary absence—that he was far off, or on a journey, or asleep, and must needs be awakened—it might be alleged to sanction the careless, provided they were aware of his absence, or knew the time of his drowsiness or distance; but an omnipresent Almighty ought to fill us with seriousness, and the uncertainty of his operations, when, how, and where he will work, should fill us with deep, lasting, and constant awe.

He exists—the thought makes a temple in every place I may be in; to realize it, is to begin actual worship; whatever I may be about, to indulge it is to make all other existence fade away. Amid the roar of mirth I hear only his voice; in the glitter of dissipation I see only his brightness; in the midst of business I can do nothing but pray. He is present! what may he not see? The actions of my hands he beholds! the voice of my words he hears! the thoughts of my heart he discerns! Could I see him, I might on this side guard against his penetrating eye, or on the other side act something in secret, safe from his inspection; but present, without my being able to discern him, I ought to be watchful every way; the slightest error may fill us with awful apprehensions. Even now, says conscience, he may be preparing his vengeance, whetting his glittering sword, or drawing to a head the arrows of destruction. Could my eye see his movements, I might be upon my guard; might flee to some shelter, or shrink away from the blow; but, a foe so near, and yet so indiscernible, may well alarm me, lest the act of inquiry meet with an immediate reward; the blasphemous prayer for damnation receive too ready an answer from his hot thunderbolt!

He is a Spirit! what can he not do? Vast are his powers, quick his discernments, invisible his operations! No sword can reach him, no shield of brass can protect against him, no placid countenance deceive him, no hypocritical supplications impose upon him. He is in his inmost thoughts—in every volition; he supports the negotiating principle while it determines on its rebellions, or plans some mode by which to elude his all-penetrating perception. Vain is every attempt at evasion or resistance. "God is a Spirit," is present every moment, surrounds every object, watches my steps and waits upon me, though I cannot discern his form, his measure, his power, or direct his movements. I see him before my face in the bright walks of nature, but I cannot discern his form. The rich landscape shows him good, wise, and bounteous; but how bounteous, good, or wise, who from the richest landscape, can be able to guess? The brilliant sun gives a glimpse of his brightness; the vast starry concave shows his immensity; but how bright, how immense, it were impossible to say. Hark! he speaks in that bursting thunder, or he moves in that crushing earthquake, he shines in that blazing comet. So much I can easily discern, but God is still far beyond my comprehension. I see nothing but the hidings of his power; himself is still unknown.

He guides the affairs of providence. I see him before my face, but I cannot behold his form. Who but he could have raised Pharaoh—the Nebuchadnezzar of ancient or modern times? Who but he could have rooted up a firmly-fixed throne, and poised a mighty nation upon the slender point of a striding eagle's feet? I have seen him pass before me in my own concerns, leading me in a path I did not know, stopping me when on the verge of some destruction, filling my exhausted stores, and soothing my wearied mind to sweet serenity. I could not but say, "This is the Lord's doing; it is marvelous in my eyes;" but I cannot discern the form; I know not what he will next do, nor dare I walk with presumptuous steps, or repose with self-complacent gratulation, and say, "My mountain stands strong, I shall never be moved." He hides his face for a moment, and I am troubled; he withdraws his hand, and I die.

I see a spirit passing before me, I hear his voice in the secret recesses; I find that there is a God, that he is near, that he stands full in view, with appalling indistinctness, so that I tremble, and the hairs of my flesh stand up; yet I cannot discern the form. I know not what affrights, stops, impresses, crushes me. Company I hate, for it neither dispels my sensations, nor harmonizes with them. Solitude I dread; for the invisible presence is there seen, and the unknown God is there felt in all his terrifying influence. To deny that some one is acting upon me, must be to deny that I see, feel, am anxious. Could I tell what, or who, I might call the wisdom of man to my assistance; but it is the unknowable, yet well known; the discernible, yet surely seen; the incomprehensible, intangible, yet fully understood and ever present God, that supports my trembling frame, and meets the warmest wishes of my too daring mind; the resolute determinations, inefficacious exertions, and the stubborn submission of an unwilling soul.

Ah! let this present invisible encircle me with his mercy, defend me with his power, fill me with his fear, and save me by his almighty grace. Then, though I discern not his form, I shall be conscious of his presence, and the delightful consciousness shall fill me with reverence indeed, but not make my flesh to tremble. He shall soothe my sorrows, inspire my hopes, give me confidence in danger, and supplies in every necessity. The consciousness of his nearness, approbation, and mercy, shall enable me to endure like Moses, as seeing Him who is INVISIBLE.

From the Sunday School Journal.
GLEANNINGS IN BIBLICAL ANTIQUITIES.
MOURNING FOR THE DEAD.

It is not the custom of the oriental people to moderate the outward expression of their passions. Whether they rage or grieve, the manifestations are of the strongest kind. Hence, in mourning for the dead, the ancient as well as the modern Asiatics gave loud utterance to their sorrows, and used every striking emblem of their deep affliction. The storm of internal commotion is less convulsing when some channel is made for its external issue.

In Egypt, the relatives and friends of both sexes, according to Herodotus and Diodorus,

put filth on their heads, or smeared their faces with it; threw off their girdles; uncovered their bosoms, probably by a rent in the garment; and ran about the streets with loud lamentations. Indeed the principal thing in the mourning of all countries and times, is a studied contrast to the ordinary demeanour. Hence what was a sign of joy in one place, was a sign of grief in another. Sicard and Irwin found all these things prevailing in Upper Egypt. Until the last honors to the dead were completed, the mourners abstained from wearing light colored clothes, and from eating savoury food. Strabo says this Egyptian mourning was also common in Babylonia and other eastern countries.

A long list could be easily given of travellers who concur in saying that the same customs still exist in Asia. As soon as the death occurs, there is raised in the house a loud, prolonged, penetrating cry or shriek, which ever and anon, after a doleful pause, is renewed, especially when any friend arrives upon a visit of condolence. This lamentation lasts about eight days, in some places not quite so long, but in others as much as forty days. Every day it becomes weaker and weaker, till at last it entirely ceases. On the ninth day, the mourners commonly bathe themselves, the men dress the head and beard, and receive company. Mariti, in the account of his journey from Jerusalem through Syria, gives a very minute account of this howling over the dead. Tavernier agrees with him, though the latter speaks more particularly of Persia; so that we perceive how universal the custom is. Ammianus Marcellinus describes the Persian mourning in the same way.

Mariti, who gives the most circumstantial account, says that all the female acquaintances assemble immediately after the decease, in some room of the house, and seat themselves in a circle upon mats or carpets. In the centre sits the mother, wife, daughter, or nearest kinswoman. Then come the mourning women, who rehearse the praise of the dead person, and are paid for their songs and weeping. Each woman holds a handkerchief in her hands by two corners. The one in the middle leads the choir of lamentation. At signs given by her, the hired singers check their eulogies, and then the rest of the company fall in with their yelling, put their handkerchiefs in motion, and travel round a circle with a regular shriek, while she in the middle sits unmoved, save that she wrings her hands, rends her clothes, tears the hair out of her head, and lacerates her face with her nails. Then the mourners take up some new virtue or exploit of the deceased, then follows another chorus of woful noise, and so the matter was conducted (at Jaffa, where Mariti witnessed it) until the interment of the corpse. Other travellers relate that even burial does not make an end of the vociferation, but that for some days after, the cry is resumed at intervals, though with less and less zeal, until it finally goes out in silence.

Meanwhile the men are gathered in another room until the body is committed to the earth, and mourn in solemn silence. Chardin however tells that they are at times somewhat noisy in their grief, and utter strong crying; as was also the case among the ancient Hebrews. Upon Saul's death, "David took hold of his clothes and rent them; and likewise all the men that were with him; and they mourned and wept, and fasted until even for Saul and Jonathan his son." 2 Sam. i. 11. "The king covered his face" on the death of Absalom, and "cried with a loud voice;" yet we must regard this as the overflowing of nature rather than as a custom of the country. 2 Sam. xix. 4. When Ezekiel's wife died, he was not to "mourn nor weep," nor let his "tears run down," nor "cover his lips," nor "eat the bread of men," that is, bread sent by neighbours to those mourners whose grief would not allow them to prepare their ordinary meals. All these were evidently customs of the age. Ezekiel xxiv. 16, 22.

Shaw says the mourning of the women in Barbary consists in the perpetual repetition of the syllables lu lu lu lu; but the same sounds are uttered for joy, in a very rapid manner. The Greeks in the same way used to howl over the syllables e e e e, which so often occurs in their tragedies, and from which the word elegy is supposed to be derived. According to D'Arvieux and Niebuhr the Asiatic women also cry lu lu lu. The only difference between their cry of grief and that of joy, is that the former sounds deeper and more hollow, and ends with a sigh heaved from the inmost lungs. Perhaps these are the very sounds which Plutarch expresses by the letters Elelou iou iou.

RESEARCHES IN ARMENIA.

We copy the following three articles from the above named work of the missionaries SMITH and DWIGHT. With them we should have delighted to visit the cradle of the human race; but being denied that privilege, must thank them for their map and journal of the way.—Philadelphia.

Armenian Forms of Worship.

"Mass is the principal thing, and the altar is raised so that every one can easily witness its celebration. Prayers are less important, and no provision is made for the readers of them to be distinctly seen or heard. Preaching is hardly thought of, and the pulpit is excluded.

Go into one of these churches in time of prayers, (mass will be considered elsewhere,) and you will find a number of lamps suspended from the roof, endeavouring to shed their dim light upon the congregation, though the sun be shining with noon-day brightness. In the enclosure before the altar will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, performing prayers; some swinging a smoking censer; others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule. The monotonous, inarticulate sing-song of the youthful officiators, with voices often discordant and stretched to their highest pitch, will grate upon your ear, and start the inquiry, can such prayers enter into the ears of the Lord of Sabaoth? You will be surrounded by a barefooted congregation, standing, wherever each can find a place, upon a sheepskin, or bit of rug, (unless the church is rich enough to have a carpet,) uttering responses without order, and frequently prostrating

themselves and kissing the ground, with the sign of the cross at every fall and rise. The whole will seem to you a mummery and an abomination, and you will probably hasten away, wishing to hear and see no more of it."

"Add to this, that the whole, with the unfortunate exception of a book of legends, is in a language not understood, often by the priests themselves, and much less by the congregation; and if it were not, is read or chanted with so little articulation as would render it perfectly unintelligible; and you will hardly need any other answer to the question, whether there is any spirituality in the worship of the Armenian church. The priests go through it, as if it were a daily task of the lips, as a joiner's work is of his hands, and are apparently as much relieved when it is over. If a boy makes a mistake he is reproved, or even chastised, on the spot, though a prayer be interrupted for the purpose. The people too, are constantly coming, and going, or moving about, and often engaged in conversation. To say that a real reverence for sacred things is unknown among the clergy, and that neither they nor the people have any idea of spiritual worship, seems too broad an assertion; and still, in making it, we are supported, not only by our own observation, but by that of others to whose testimony we attribute great weight."

A German Colony in Georgia.

Let us turn from these heartless forms of solemn mockery to a different scene—simple and devout protestant worship in the heart of Georgia! Of the seven German colonies in these provinces, whose history and present condition will be related hereafter, one, named New Tiflis, is about two versts from the city. It consists of two rows of neatly white-washed houses of one story, at moderate distances from each other, along a broad and straight street; and contains not far from 200 inhabitants, who have the regular instructions of a minister of the Gospel. We had already become acquainted with pastor Sallet, and found him an intelligent and extremely devout man. We felt at our first interview, that he was ripe for heaven, but knew not that he would so soon be there. Within a month he was brought by the cholera, in less than twenty-four hours, from perfect health to the grave. He was the general spiritual instructor of all the colonies, and informed us that some at least of his charge were excellent Christians. As we entered his church, the worshippers were dropping one by one, and quietly taking their seats; while the devotion in their countenances showed that they felt the solemnity of the duties in which they were about to engage, and the books in their hands testified that they had been instructed to understand, as well as to perform them. The prayers of the pastor seemed to breathe the united and heartfelt devotion of all; his sermon was a direct, affectionate, and earnest address to every hearer, and the singing, which affected me more than all, was in good German taste, simple, solemn and touching. I shall not attempt to describe the feelings awakened by this scene, refreshing as an oasis in a boundless desert, though, in spite of me at the time, they expressed themselves in tears. Since first setting foot in Asia, I had deeply felt, that a consistent Christian life, and a devout simple worship, exhibited by a few, truly governed by the fear of God, and shining like a candle into all the surrounding darkness, was the great desideratum needed by a missionary to give intelligibility to his instructions, and force to his arguments. How often, without it, had I seemed to myself, like an inhabitant of some other planet, vainly endeavouring to model my hearers after characters whom I had seen there, and of whom they could form no conception, or whose existence they could hardly believe! Here, at last, I seemed to have found the desideratum supplied, and was encouraged to hope, that this example of pure religion would be like leaven to all the corrupt and backsliding churches around."

An Ugly Yankee Acquaintance.

"Not every countryman's face is welcome even at the distance of Asiatic Georgia. In the first caravanerai we entered, the day after reaching Tiflis, we stumbled upon a hoghead of New England Rum! What a harbinger, thought we, have our countrymen sent before their missionaries! What a reproach to the Christians of America, that in finding fields of labor for their missionaries, they should allow themselves to be anticipated by her merchants, in finding a market for their poison! When shall the love of souls cease to be a less powerful motive of enterprise than the love of gain?"

Do not overlook this article.

The following extract from the Western Recorder, is worthy the serious attention of every professed Christian. O may every reader ponder the inquiries suggested in it, and be effectually aroused from that sinful inactivity into which too many speedily fall, after making a profession of religion.

AWAKE THOU THAT SLEEPST.

We bring not a "railing accusation" against any of our brethren. But we would ask for a solution of one single difficulty. How do you explain the palpable fact, that of all the members of the church on earth, so large a proportion are asleep? Is that the proper state of Christian feeling? As well might it be said that the child is born into existence only to slumber in its cradle, for the space, perhaps, of half a century, and then be tumbled into the grave, leaving behind no other memorial that it had been, than that it was born on one day, and died on another. And yet how much like this would be the religious biography of thousands in the church. "Born and died," might be their epitaph. We urge the question—Why is it so? And to the inquiry we can give no other answer, than that they placed their own will above their Saviour's. Toil, fatigue, and privation, might please and honor God; but then they disoblige themselves thereby. And which shall they do? Which? Why, surely, consult their own ease! find their own pleasure! We put a plain case. A man of piety, (i. e. he is a member of some church,) and wealth and influence, by his personal labors, may bring in many wanderers to the house of God, and ultimately into his kingdom, whom no others can reach; and any and

every one, by an active life of Christian exertion, can do vastly more for God's honor, than he does by sleeping on in indolence to the age of Methuselah. Here, then, are the horns of the dilemma. You are a professed Christian, and know your whole duty. God bids you do it; and doing it, you please and honor him. But your own indolence and choice may prefer inaction, though by it the living God is defamed, and a thousand souls perish. Which would you do? Which are you doing, rather? Brother or sister, are you sleeping? Are you idle? Then you adopt as your principle of action, the identical, the abominable maxim of the ungodly man. You make the will and pleasure of the Almighty yield to your own. You virtually exalt yourself above Jehovah, and make his high throne your very footstool. Assuredly you do? And will you go on so? Awake, thou that sleepest.

The Christian's Victory over Death: a Sermon delivered at Lowell, Mass. by Rev. E. W. Freeman, Pastor of the First Baptist Church in that town.—Text, 1 Corinthians, xv. 57. "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

This is a funeral discourse, occasioned by the death of Miss Sarah Ann Graves, aged 19 years. The following extract from this discourse will best commend it to the public.

Against the power of this enemy, is there, can there be any shield? To mortals whose breath is in their nostrils, can the victory over death be given? Can we who are so feeble as to be crushed before the moth, meet and vanquish this foe? What shall be held up as a shield?—What shall be thrown around us as a munition? What shall remove the all-killing sting? Tell me, philosophy. Tell me, wisdom of this world. Tell me, ye oracles of antiquity. To what fortress will ye direct us, where we may find security? With what means of defence will ye provide us, and with what hopes of conquest will ye cheer us? I hear no reply. Ye are all silent. The enemy advances, and I tremble. I know that I must fall, and will the triumph of the enemy be complete? No. Christianity interposes. She holds up a protecting shield. She puts on the head of the believer, the helmet of hope, in his hand the sword of the spirit—and in the result of the conflict she never fails to bind his brow with the coronal of a conqueror. Before her beaming glories the gloom of the grave retires—the thickest of its shades are rolled away. Wheresoever she takes her stand—wheresoever among the subjects of her dominion, among her friends, she surveys the ravages and the ruins of death, and beholds the sad mementos of mortality, there she exhibits the noblest of her achievements—there she unrolls her brightest banners, and there are heard the clarion-voices of her loudest, sweetest anthems of victory. In the supremacy of her power over death, Christianity may well glory. For she does, blessed be God, she does extract the sting of death—she does remove from it all that is in reality dreadful—all that savours of hostility. The enmity of this enemy, at her bidding, departs. She converts the foe to a friend. The struggles, the agonies, the last sigh of the departing spirit, and all the circumstances attending the removal of the Christian to his rest in heaven, she converts into occasions of gratulation. In the midst of these, death, as an enemy, is seen to be vanquished.—But of this victory I ought to speak somewhat more definitely.

1. It is a victory, which at the hour of the departure of the soul, is partial.

At this time, it is not, we confess, an entire conquest. The enemy seems at this hour to be the conqueror. And indeed, in some sense he is so. But over what does he gain the conquest? I answer over the body alone. Beyond this, the mere materiality of man, the temporary tabernacle in which the spirit dwells during its few pilgrim years on earth; beyond this, the comparatively valueless part of our nature, this, which to the lover of God seems oftentimes the prison of his spirit, the place of its undesirable and degraded incarceration; beyond this the last enemy cannot carry his victories, to the least extent. Here must he pause. The soul of the believer looks with steady and unblenching eye upon the coming foe. Undismayed she marks his approach. She smiles at the work which he accomplishes, at the poor victory which he gains. And then bright in her own immortality, and strong by the imparted might of the Redeemer, sin and sorrow and death being left behind, she unregretfully passes away from earth and plumes her pinions for her native skies, and there amid the gratulations and the glad welcomings of kindred spirits—there before the throne of God and the Lamb she sings of victory! She unites in the harmonious, in the rapture-breathing strains of that heavenly anthem which swell up forever and ever on the hill of Zion from thousands of thousands of redeemed saints. "Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing."

Over the soul of the Christian, then, death has emphatically "no power"—the soul not only gains the victory over death, but gains it unhurt. The last enemy is not only unable to conquer it, unable to bear it away captive into his own dreary dominions, but he can do it no injury. His icy hand cannot paralyze one of its energies—cannot chill one of its warm affections. These at his approach, and in the hour of conflict, and at the moment of victory become stronger and more ardent. While then death gains a victory over the body, the triumph of the spirit in that same hour over death, is complete, is glorious. Yes, thanks be unto God, in that last struggle, upon which angels may well gaze with admiration, the victory is given to the immortal soul, through our Lord Jesus Christ.

WISE REPROOF.—When Bishop Aylmer observed his congregation inattentive, he used to read some verses out of the Hebrew Bible, at which the people naturally stared with astonishment. He then addressed them on the folly of greedily listening to what concerned them not, while they were inattentive to matters in which their best interests were deeply involved.—*Sacred Star.*

RELIGIOUS ANNIVERSARIES IN BOSTON.—The last week was a season of great interest, and we trust, of deep religious feeling in Boston, on account of the many anniversaries of a religious and benevolent character held in that city. Our limits forbid us to give even a passing notice of them all; and had we room, it is believed that our readers would not feel a very deep interest in some of them, of which perhaps they have never heard. We take pleasure in laying before them so much as we can of the statistics, reports, and addresses, beginning with the MASSACHUSETTS BAPTIST PASTORAL CONFERENCE, and can only give sketches of remarks offered by the brethren.

MASSACHUSETTS BAPTIST PASTORAL CONFERENCE.

The anniversary of this body, composed of all the Baptist Ministers in the State, was held at the Vestry of the Church in Baldwin Place, on Tuesday forenoon. Prayer by the venerable and Rev. Joseph Grafton. The proceedings of the last annual meeting were read, from which it appeared, among other particulars, that Rev. Rufus Babcock, of Salem, was appointed to write an Essay on the two following questions:—1. Is it desirable that more permanency in the labors of ministers with the churches of which they are pastors, should exist? 2. What are the qualifications in a minister which will contribute to his permanent usefulness?

The delicacy of the discussion led the author to remark, that while he should endeavor to address his brethren in the ministry with plainness, he positively disclaimed any personal allusions in his remarks. He had endeavored, from an examination of the circumstances of the churches in several associations, to ascertain the number of removals of ministers from other causes than death or ill health, and he found from his examination, that the average of the continuance of those who had thus removed in a given time did not exceed six or seven years, and that the number of ministers thus removing was not far from one half the whole number in the ministry, which he had examined. In general, however, Mr. Babcock was of opinion, that frequent removals are unfavorable to ministers, and unprofitable to the churches. They induce discontent and fickleness in both, and are attended, in the minister, with a neglect of study and mental and spiritual improvement; and in reference to the people, introduce to them a stranger, in place of an old acquaintance. The extensive plantation, which may be traversed and wrought upon from field to field by slaves, might as well be expected to produce the cultivated farm of the owner of the soil, who labors on it as his home—as the operations of the transient and migratory preacher to liken, in moral beauty, that sketch of the Lord Jesus, which is regularly favored with and watched over by the faithful pastor, who feeds his flock daily and with a shepherd's care.

In reply to the question, What qualifications in a minister contribute to his personal usefulness? the first reply was, deep piety of heart. Great humility must characterize the useful minister. He must be ready and willing to condescend to men of low estate, and specially to watch and guard the feeble, as well as to warn the unruly.

Several ministering brethren added valuable observations and remarks. Dr. Sharp noticed some causes of the removal of ministers, not specially discussed in the Essay. One was the immature knowledge of young men, who hurry into the ministry, unprepared for its labors—either by an adequate study of the word of God, or by experience in feeding the people with knowledge and understanding. Favored, perhaps, with an affectionate and ready utterance, and able freely to communicate in a little time, almost all they know—some good but injudicious brethren in the churches persuade them that they know enough.—They are, perhaps, at an academy, or a school of theology, seeking intellectual and spiritual cultivation; but a church without a pastor imprudently presents them an invitation to the pastoral office. Flattered with this tribute to their talents, they comply. The church, however, soon discern their own precipitancy and want of discernment, and those who were the most ready to flatter and persuade the candidate for their favor, may be the first who are ready to dismiss him.—He leaves, and migrates to other churches from Dan to Beersheba, lamenting too late his confidence in his own abilities, his credulity and his want of preparation for the high and arduous labors of the ministry of the Gospel and the pastoral office.

The annual sermon before this Pastoral Conference was preached at the Meeting House in Charles street, by the Rev. N. W. Williams, from Eph. iv. 8-12. His subject was—the appropriate duties of the pastoral office, and the qualifications necessary to their proper discharge.

The officers chosen for the ensuing year are—President, Rev. DANIEL SHARP, D. D. Secretary, Rev. WILLIAM HAGUE. Treasurer, Rev. ERENEZER NELSON.

MASSACHUSETTS SABBATH SCHOOL UNION.

On Tuesday afternoon, the anniversary of this Union was celebrated in the Baptist Meeting house in Baldwin Place, Richard Fletcher, Esq. President, in the chair. The exercises were commenced by prayer by Rev. N. W. Williams; after which, the Annual Report was read by Mr. Lewis Colby, Corresponding Secretary of the Union. The Report exhibited pleasing prospects in reference to the future operations of the Board, in the establishment and increase of Sabbath Schools, and in the moral advancement of the scholars. It was estimated that between seven and eight hundred had professed religion and been baptized in the year that is past. The Committee of the Depository have published several new editions of books for Sabbath Schools, and though the establishment has still a debt unliquidated of two thousand dollars, its stock on hand is respectable, and its debts may be speedily discharged.

Rev. S. P. Hall, of Haverhill, Mass. moved that the Report be accepted, and accompanied his motion with chaste and eloquent remarks on the healthful influence of Sabbath Schools.

Rev. E. W. Freeman, of Lowell, followed in commendation of the noble labor in which the Union is engaged, and seconded Mr. Hall's motion, which was adopted.

Rev. Mr. Babcock proposed a resolution, which passed, urging the more untiring effort for the conversion of young children. He remarked that the ground of this labor was founded on the promise of God—"I will pour my Spirit upon thy seed, and my blessing upon thine offspring." This promise, placed before our eyes, should be pleaded in earnest supplication, depending on a blessing. That lifeless and frigid orthodoxy, which is destitute of prayer and effort, is nothing worth, and can receive no blessing.

Rev. Mr. Baird, Agent of the American Sunday School Union, was present, and expressed his satisfaction in listening to the remarks and ascertaining the spirit and labors of this Union. He gave a pleasing account of the operations and success of the American Sabbath School Union, and of the determination of its managers to go forward in the great and good work of promoting and increasing Sabbath Schools in all the States. It had done much for the Valley of the Mississippi, and it would continue to do yet more. It had recently resolved on a new field of labor, the establishment of Sabbath Schools in all practicable situations in the Southern States. This was a great work, but he trusted the Christian community would sustain it by their benevolent contributions. He then offered a resolution, which was adopted, approving of the project, and expressing the hope of its success.

Rev. Mr. Plummer, from Virginia, then rose with much animation and fervor, and said he blessed God that he lived in this day, and in just such circumstances as he then found himself. He had been lately on his way to collect materials for a book about the conversion of little children, which Mr. Babcock's read tion

brought him to recollect. In his efforts, he was absolutely surprised at the number of conversions among little children. And he would, he said, tell a story, showing the great difference between the advantages of children about good books thirty years ago, and the privileges of children now. When he was quite a little boy, he made out to save some coppers that were given him, which he handed to his father, to buy him one or two small books, suited to his age. His father went into the village where books were sold, and he found none that were religious, nor did he believe that there were any in that village or the bookstores. So his father bought him two that were little worth; one was the Arabian Nights' Entertainment, and the other the History of a Canary Bird. But somewhere he met with a book, or a piece of a book, in which he knew nothing, however, about its title, but it awakened his mind, and brought him under deep conviction of sin, so that he got no peace till he believed in Christ for his salvation. Recently, in collecting books for his object, he obtained Janeway's Token for Children. Remembering what he had read when a boy, he saw the same passages in this Token. His joy was so great in the discovery, that he felt somewhat as Archimedes did, when he thought he obtained a clue to his researches, and cried out, "I have found it! I have found it!" Or like the woman of Samaria, all his feelings in youth returning afresh. And he thought there was much encouragement to labor for the conversion of children in the Sabbath Schools. He was glad that his brother, Mr. Baird, had brought forward the business of Sunday Schools for the South before this Christian assembly, and he hoped there would be a union of effort in this matter between the North and the South. For, he said, in the parts of the South from which he came, they were much more destitute of Gospel privileges than in the Mississippi Valley. In his region, there was not more than one Gospel minister, of any denomination, who preached Jesus Christ and his truth, to twelve thousand souls; but in the Valley they have one to every seven thousand. He said the North and the South did not love each other half so much as they ought, and the reason was, because they did not know each other. He was glad that he had made this visit to the North; for if he had ever indulged a shameful little ugly feeling of prejudice against Massachusetts, he thanked the Lord that he had lost it all in the last two days, and buried it out of sight, and he hoped it would never rise again.

The following are the Officers for the ensuing year: RICHARD FLETCHER, Esq. President. Rev. H. MALCOLM, 1st Vice President. LEVI PIERCE, Esq. 2d. " ISAAC DAVIS, Esq. 3d. " SOLOMON ROOT, Esq. 4th. " Rev. WILLIAM HAGUE, Secretary. N. R. COBB, Esq. Treasurer. LEVI FARWELL, Esq. Auditor.

Members.—J. B. Jones, Rev. H. Malcolm, Rev. A. Briggs, Rev. B. C. Wade, Rev. C. O. Kimball, Rev. H. Jackson, Dr. A. A. Gould, Mr. Wilbur, J. Howe, H. P. Freeman, Enos Reed, N. N. Adams.

PRISON DISCIPLINE SOCIETY.

The annual meeting of the Prison Discipline Society, was held at the Park street Meeting house, on Tuesday morning, at half past eleven o'clock, His Honor Samuel T. Armstrong, President, in the Chair. The exercises were commenced with reading the Scriptures, Psalm cii. 18-20, and Psalm lxxv. 11. Prayer, by Rev. Mr. Malcolm. Mr. Charles Cleveland, Treasurer, presented his Report, and the Report of the Managers was read by the Secretary, Rev. Louis Dwight.

On motion of Hon. Francis C. Gray, of this city, seconded by Rev. Dr. Bates, of Middlebury College, Resolved, That the Report be accepted and published under the direction of the Managers.

In rising to make this motion, Mr. Gray dwelt for a moment on the elevated and self-denying philanthropy of this kind of effort, commenced just sixty years ago by John Howard, and now become so great a blessing, not only to prisoners but to society at large. His official connection with the State Prison at Charlestown, had given him an opportunity to witness the wisdom and success, as well as benevolence, of the Society's efforts; and he was glad to give his testimony to its excellence and importance.

A collection was then taken amounting to \$70. On motion of Hon. Edward Everett seconded by Rev. Dr. Codman,

Resolved, That this Society works with great satisfaction the benevolent and zealous efforts now making abroad for the improvement of the Prisons of Europe; and that the approbation which has been bestowed upon the labors of the Society, in that part of the world, furnishes new encouragement for perseverance in our exertions for the improvement of the Prison Discipline of the United States.

Mr. Everett's attention had been lately called, he said, to this subject; by examining the Report of the French Commissioners and that of the London Prison Discipline Society. The history of Prison Discipline, in Europe and in this country, presented some facts that deserved attention. It was now, as had been remarked, sixty years since Howard commenced his labors. Till that time, imprisonment, so far from being reformatory, was not even considered penal. It was resorted to, only to keep the prisoner within the clutch of the law—to await trial, or after trial, the infliction of whipping, cropping, branding, transportation, or death—which were the punishment. Hence they were like the New Orleans Prison mentioned in the Report—and to the correctness of that description, by the way, he could bear witness from personal observation. Hence their infectious atmosphere, of which Howard's Journals give such almost incredible accounts. Hence jail fever, now rarely heard of, but then terribly prevalent, and so fatal as sometimes to infect the court and carry death to the bar and bench—as at the memorable "black assizes" at Oxford, when all in the court house—Judges, members of the bar, jurors—all died in forty-eight hours. Such were the facts brought to light by Howard—but with hardly any effect. No permanent and systematic effort at reformation was the result, although his political suggestions almost everywhere, that has since been attempted. The reform commenced in this country. Here it had been carried forward and perfected. It was our success that was giving to other countries principles and impulses on this subject—as was evident from the Reports he had mentioned. He concluded with a reference to the progress of the cause abroad—there being already similar societies in London, Paris, Switzerland, Prussia, and St. Petersburg.—*Reverend.*

MASSACHUSETTS MISSIONARY SOCIETY.

This Society held its annual meeting at Park street church on Tuesday evening, Rev. Dr. Woods of Andover, in the Chair. Extracts from the Report were read by the Secretary, and several Resolutions offered and sustained by addresses from Rev. Mr. Badger, of Andover, Rev. Mr. Vermilye, of West Springfield, and Rev. Mr. Peters, of the American Home Mission Society, New York.

The amount of receipts the past year, is \$18,339.39, being an increase of more than \$9,000 on the receipts of the preceding year.—*Mr. Journal.*

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The thirty-first annual meeting of this Society was held on Wednesday evening, in the Baptist Meeting house in Baldwin Place. Prayer by the venerable and Rev. Joseph Grafton, one of its original founders. Rev. Charles Train, Vice President, presided on the occasion. The Report was read by the Secretary, Rev. William Leverett. The Society in the last year appropriated about \$80,000 for the support of Missions, and the assistance of feeble churches.

Rev. John M. Peck has labored in Illinois, in the last year, and has been greatly useful in preaching, distributing tracts, and in periodical works under his direction, tending to correct the numerous religious errors there prevalent. Since April 1832, Mr. Peck has baptized about sixty converts, and converted or prayed with more than 400 anxious sinners, some of whom are now ac-

tive members of Baptist Churches. Rev. Mr. Logan has labored on the "Military Tract." He has performed fourteen months service, organized two churches, and baptized forty-six converts.

Rev. Mr. Leman has preached, eight months in Illinois to seven churches, besides travelling extensively, distributing tracts, and forming Sabbath Schools, &c. November 22d, he broke the ice, and baptized sixteen converts. Many professed Baptists in the West, who state it with grief, are so ignorant, that some of their churches hold no fellowship with those who favor Sabbath Schools, Missions, Education, &c. A respectable Missionary has actually been called to account by a church for establishing among them a Bible Class! So powerful is error and prejudice, and the Gospel faithfully preached, will scatter such ignorance. Much of the useful effort of this Missionary Society is now superseded by the extensive operations of the Baptist Home Mission Society, and the Baptist Convention of Massachusetts.

The Secretary's Report paid a deserved tribute to the memory of Mr. E. Lincoln, the respected and accurate Treasurer of the Society for the last twenty-three years, during all which time he was an efficient member of the Board.

Rev. Mr. Grosvenor moved the acceptance of the Treasurer's Report was then read. Rev. E. W. Freeman moved its acceptance, which was concurred in.

The Chairman, Rev. Mr. Train, observed—as he had long enjoyed the privilege of being connected with this Society, and witnessed the progress of some of its earliest measures of doing good—that he hoped to be indulged the privilege of congratulating the brethren on the blessings now realized in extended Missionary efforts—in the diffusion of which the members of this Society have been honored as the active pioneers. The friends of Missions have every reasonable prospect of encouragement to persevere in their faithful labors; for by Missions, and by the Gospel, is the world to be renewed and saved.

EDUCATIONAL CONVENTION.

On Wednesday forenoon, a Convention of ministers and other brethren was held in the Lecture Room, Baldwin Place, for the purpose of a free interview upon the important subject of Education.

The Rev. N. W. Williams, of Newburyport, was appointed Chairman, and Rev. Baron Stow, of this city, Secretary. Prayer was offered by Rev. Professor Ripley, of the Newton Theological Institution.

The Rev. Mr. Thresher, Corresponding Secretary of the Northern Baptist Education Society, introduced the discussion by some very pertinent remarks upon the state of our institutions, and the need of more enlarged effort to render them as numerous and efficient as our wants demand. He was followed by Rev. Messrs. Train, of Framingham, Fisher, of Webster, Sharp, of Boston, Ripley, of Newton, and Isaac Davis, Esq. of Worcester. The submitted resolutions were adopted and ordered to be published:—

Resolved, That Education is the development of the physical, intellectual, and moral powers of our nature, and deserves the ceaseless prayers and hearty support of the Baptist denomination.

Resolved, That the multiplication of Manual Labor High Schools is an oven favorable to the cause of intellectual and religious education.

Resolved, That it be urgently recommended to the Churches to avoid inviting young men to the pastoral office while engaged in their course of preparatory study.

NORTHERN BAPTIST EDUCATION SOCIETY.

The annual meeting was held on Wednesday afternoon in the Meeting house in Baldwin Place. Rev. Dr. Sharp presided.

The Report, a document of great interest, was read by the Secretary, Rev. E. Thresher. Its acceptance was moved by Rev. Dr. Wayland, who also offered a Resolution on the necessity of education, and spoke of the subject in relation to the ministry. He considered the information essential to the sacred office, as inferior to no other qualification except ardent personal piety. It was the broad foundation, which must be deeply laid, and without which the superstructure would inevitably fall. The duty of Christians to maintain it, resulted from the obligations which they had voluntarily assumed, to do what in them lies to convert the whole world; nor were their labors to be suspended till this event is consummated.

Col. Isaac Davis, of Worcester, followed in some remarks, in which he recurred to the learning and talent of that eminent man, who, in his own language, was brought up at the feet of Gamaliel. He was aware that he might be told that Paul might plant, and Apollos water, but it is God who gives the increase. This he readily acknowledged; it did not, however, follow that Paul must *not* plant, nor that Apollos must *not* water; but rather that both must be encouraged to be diligent, from the fact that God does give the increase, in blessing every holy effort. Among these efforts, education for the sacred office, and hence that high place, which he examined, either with the eye of a critic or the heart of a Christian, the Epistles of Paul, without being forcibly impressed with the holy beauty and the power of sanctified learning?

The Treasurer, John B. Jones, Esq. read his report, which had been audited, and was unanimously accepted, on motion of Rev. Mr. Train, seconded by Deacon Batchelder.

The passages which follow are from the Report of the Secretary.

"The labors of this Society are manifest, not so much in the going forth to the Christian enterprise, and in the preparation for it. A Boardman, while in the retirement of study, was little seen and little known; but as soon as he places his foot upon the shores of an idolatrous empire, the cloud that covers him at once dissipates, and each successive step seems to develop some new and affecting incident. The sufferings he endured, by dwelling among barbarians, from tropical suns and from various diseases of preparatory studies. They are found in the following Institutions: Newton Theological Institution; Hamilton Literary and Theological Institution; Brown University; Waterville College; Middlebury College; Granville Literary and Theological Institution; New Hampton Institution, and also in the following Academies and High Schools: South Reading, Waterville, Middleborough, Providence, Pawtucket, Suffield, Portland, Amherst, Framingham, Hinesburg and Bennington.

The amount of receipts during the past year as appears from the Treasurer's Report, exceeded the receipts of the preceding year by \$1611.63, and are about equal to the expenditures. The Society still owes \$1400. There is, to be sure, more than this amount in the treasury; but then, as our quarterly appropriation occurs in about two weeks, requiring an amount equal to the whole sum now in the treasury, it would be an unfair representation of the state of our finances to report the Society as being free from debt. In the spring of 1830, we owed \$2300. During the ensuing year this debt was reduced to \$1400. During the two years

last passed, owing to the very great increase of beneficiaries, the Board have not been able any farther to reduce this debt; but have been obliged to content themselves with merely paying the interest. The past year, and the respective branches have received during the past year, \$8499.99, which exceeds the entire receipts of the preceding year, by \$2198.54.

"The whole number received from the commencement of the Society in 1814 up to 1830, embracing a period of fourteen years, was one hundred and twenty-nine; the number received from that time to the present period, embracing a term of three years, is one hundred and fourteen. The whole amount expended during fifteen years, was \$20,679.88. The amount expended during the three years last passed, is \$17,095.46. If to this estimate we should add the receipts of the Branch Societies, the product of the three last years would be more than equal to all which the Society had accomplished since 1830.

"Funds to a considerable amount have been invested during the two years last passed, in the establishment of several new Institutions within the appropriate limits of this Society. For one in Brandon, Vermont, \$107,000 has been raised; for one in Suffield, Conn. \$145,000, in Franklin County, Mass. \$5,000, and in Worcester County, Mass. \$5,000. These Institutions were severely much needed; they are designed to impart a thorough English education; and, also to prepare young men for college, and for the Theological Institution. They are all to a certain extent, upon the manual labor system; and have been established, though not exclusively for that purpose, yet with special reference to the education of young men for the ministry.

"During the period of two years, very handsome investments have been made in favor of Newton Theological Institution, Brown University, Waterville College, and the Institution at New Hampton, which, together with the sums above specified, and the expenditures of this Society for the same period, make an amount equal to \$100,000, which has been invested by the Baptist denomination in New England, within the two years last past, to promote the purposes of education."

Officers for the ensuing year:—

REV. DANIEL SHARP, D. D. President. LEVI FARWELL, Esq. Vice President. AUGUSTUS A. GOULD, M. D. Rec. Secretary. Rev. E. THRESHER, Corresponding Secretary. JOHN B. JONES, Esq. Treasurer.

Directors.—Rev. Messrs. Ebenezer Nelson, Cyrus P. Grosvenor, Joseph A. Warner, C. O. Kimball, Wm. Hague, and Lucius Bolles, D. D.

IMPORTANT BIBLE MEETING.

A public meeting was held at the Chatham street Chapel, on Friday, the 10th inst. to consider the question in regard to supplying the world with the Bible. S. V. S. Wilder, Esq. was called to the chair, and Rev. William Patton appointed Secretary. The meeting was addressed by Rev. Mr. Allen, American Missionary from Bombay, Rev. Mr. Fummers, of Petersburg, Vir. Rev. Mr. Chickering, of Bolton, Mass. and by several other gentlemen; and the following resolution was thereupon unanimously adopted:—

Resolved, That this meeting cordially approve the resolutions passed by the American Bible Society, contemplating the speedy supply of the whole world with the Bible, and pledge their prompt and efficient co-operation in carrying them into full operation.

Mr. Plummer said, The framer of this resolution has expressed it in a very careful manner, and in such a way as must adapt it to the views of all who can agree in its spirit and principle. It does not pledge us to extend the Bible over the whole world, but only where we can go—where Providence opens the way before us. It does not promise to supply the Bible to all persons, or to all nations, but only to such as are willing to receive it, able to read it, and into whose language it has been or can be translated. The present movements of the Bible-Society are not only below the wants of the world, but vastly below the actual demands upon it. We learn, indeed, that thirty thousand Bibles are to be appropriated to the coming year for foreign distribution, but what is this, compared to the wants and the demands of the world? Probably it is all which the society could feel justified in pledging itself to undertake, with the present interest in the subject which is felt among the churches; but if you look into the Missionary Herald, you will find it stated by the Board, on the same page on which the acknowledgment of this pledge is recorded, that the actual demand for the Bible, at the various stations in connection with the American Board alone, could not be satisfied with less than fifty thousand dollars. At the Baptist Mission in Burmah, we also learn, that a hundred thousand copies are wanted for immediate distribution; and a letter received from Mr. Goodell, a few mornings since, states that they are beginning to publish the Armeno-Turkish Bible at Constantinople, and that eight or ten thousand dollars are wanted for an immediate supply. We thus have actual demands pressing upon us for not less (estimating Bibles at a dollar a copy), than ONE HUNDRED AND SIXTY THOUSAND Bibles; while thirty thousand is all that we have thought of attempting to raise.

Let us look at what has been done in behalf of the Bible cause. Light has been called for, and let us have it. The British and Foreign Bible Society has consumed, since its existence, about nine and a half millions of dollars. Estimating Bibles, on an average, for the home and the foreign market, at 75 cents each, it gives us the number of 12,667,066, supplied by this society; or estimating them at a dollar each, which is probably nearer the truth, gives us nine and a half millions. This, sir, is all that has been done by that great society, and hence that sneering rebuke, which we have heard, that in twenty-eight years, all the Bibles in the world have not been issued Bibles enough to supply more than a third of Christendom.

In our own society, our receipts are diminishing every year. Instead of getting better, we are actually getting worse. At the annual meeting in 1830, the receipts for the previous year were stated at \$166,000; in 1831, at \$142,000; in 1832, at \$127,000; and in 1833, the present year, at \$124,000. I am not pretending, said Mr. P., to account for this, and be pleased to take notice that I am not blaming the Bible Society. I am only looking at naked facts.

Look, then, at the British and Foreign Bible Society, and you will see something of the same result. In the twelfth year of that society, 103,000 pounds sterling were received and expended; while in its twenty-eighth year, (the last,) it had only £98,000. In its tenth year it gave £34,000, and in its twenty-sixth, only £24,000.

Gentlemen have made large remarks on the grandeur and glory of the Bible enterprise, and American Christians have been taught that the great work is done, when indeed it is hardly commenced. We want a hundred and fifty millions of dollars, and shall we be told that it cannot be had? Sir, a gentleman made an estimate the other day, that there was that amount of money—in the United States? No, Sir. In the State of New York? No, Sir. In this city? No, Sir—but in Wall street. And when he to whom the silver and the gold belongs, shall hasten the time of his coming, we shall see that he can touch the hearts of the rich, and cause them to pour from their overflowing coffers into the treasury of his kingdom. After all, it is not on the donations of the rich that we are mainly to rely; and as it was said by one this morning, "Until we are willing to die poor, let us never expect the reign of heaven."

Five years ago, that holy man of God, Bissell, when he moved to supply the world with Bibles, was declared to be out of order. He replied that he did not know it was ever out of order to do good. But the time has now arrived—the time of order; or how comes it that the call is so loud; that so many of the Christian church, so many of warm hearts, and clear, cool heads,

"The resolution, as presented by Mr. P. was in a different shape from that in which it was finally adopted.

are united in the object? Sir, the prayers and the efforts of God's people go together; and while I was at home considering this very question, and hesitating whether to bring it before the public at this anniversary, or not, a poor woman, who supports herself by the work of her needle, brought and put into my hands three hundred dollars to go towards accomplishing the object.

But it is said that we cannot obtain distributors? Sir, the greatest Bible agent that I ever knew, was a man not over three and a half feet high, and not worth a hundred dollars in the world besides an old horse. He read his Bible among the cliffs of Virginia, 100 miles from a court house, and where the people are so poor that they pay no taxes. He drank into the spirit of the Bible, and having heard of a depository sixty miles off, at Green River court house, he mounted his horse and went there to obtain a few copies for his perishing neighbors. He had no money, but he told the agent he would return and pay all he could get.—He did so; and this man, unable to get on his horse alone, (many times I have helped him on myself, spending ten years in this blessed, benevolent employment, counting it his highest joy to bring his fellow sinners to the knowledge of God's truth.

Next Thursday, Mr. President, if we credit tradition, our latest eighteen hundred years since our Lord commanded his disciples to preach the Gospel to every creature. His disciples in later ages have been slow to execute the command, but let us now begin in good and sober earnest.

RENEWAL OF PERSECUTION AT RANGOON.

Extract from a letter received in this city from Rev. Mr. Jones.—Communicated for the Chr. Watchman.

"Mr. Kincaid had established two schools there, and left them for a week or two. The barbarous governor of the city called one of the teachers, and in an angry tone demanded if he taught the Burman children 'Jesus Christ's religion?' On being answered in the affirmative, he was ordered to be thrown into prison twenty-four hours—taken out at back and breast-pay 30 Rupees, (about 10 dollars), and sent away from the city. The parents of the children were also fined 3 Rupees for each child sent to the schools. The other teacher was conveyed. As the teacher who suffered, was a member of the church, the disciples here and the Missionaries have made up the 30 Rupees by subscription, and we have little doubt but that this affair, though deplorable in itself, will turn out 'for the furtherance of the gospel.' It will make some noise, bring Christianity before the minds of some who hitherto 'cared for none of these things,' and thus excite more inquiry. Our Saviour reigns, and will make good his promise that all things shall work together for the good of his people."

NEW BAPTIST LITERARY INSTITUTION.

The Corporation of the Philadelphia Baptist Association have resolved on establishing a Literary Institution. They have purchased the beautiful and commodious seat recently owned and occupied by Mr. Smith of this city, located in Haddonfield, about three and a half miles from Market street bridge. It contains eighty-six acres of land, under excellent cultivation, and on the premises are spacious and numerous buildings, together with the Academy of the village, which is a large three-story stone building, with a basement story. We are informed the buildings alone cost originally \$20,000. Upon the premises are several springs of water, and at least one-third of the whole farm is bounded by a stream. The Academy is located on a high point of land, commanding an easy and full view of our city.

The Corporation held their last meeting on the 13th inst., at which time they elected the following gentlemen a Committee to get the institution into immediate operation:—John L. Dagg, H. G. Jones, Levi Tucker, G. B. Perry, William E. Ashton, J. H. Kemard, George Higgins, D. A. Nichols, J. S. Walter, William Davis, Edward Siter, George McLeod, J. M. Linnard, T. T. Smiley, and Wilson Jewel.

As no additional buildings are at present required, it is believed that the Board will be prepared to receive students in a few months. It is expected that the Philadelphia Association, at their next session, will elect regular Trustees for the government of the Institution, and that it will be conducted, after that period, as are all regular colleges.—*Phila. World.*

Award of Premium of \$500.—The undersigned, having been designated by the Committee of the American Tract Society, as a Committee to award the premium of \$500, on the ten best tracts submitted on or before March 1, would state that they have received 279 manuscripts; and after careful consideration assign the premiums as follows, slight alterations suggested by the Committee, to be made in some of the manuscripts; viz. No. 3, "What have I done?" by Rev. William Nevins, of Baltimore; No. 40, "The Alms of Christ," by H. A. B. of Princeton, N. J.; No. 17, "Four Reasons against the use of Alcoholic Liquors," by Mr. John Gridley, Agent of the American Tract Society for Ohio; No. 25, "What is a call to the Ministry?" by Rev. James D. Knowles, Professor in the Baptist Literary and Theological Seminary, Newton, Mass.; No. 186, "Mistakes of parents in the religious instruction of their children," by Mr. John A. Vaughan, Boston; Nos. 211, 212, "The last scenes and dying words of men of the world, contrasted with those of Christians," (to be condensed into one Tract) by Rev. Wm. C. Browne, D. D. of New-York; No. 232, "The General's Widow," by Rev. Dr. Brownlee; No. 246, "The world's conversion the grand object of the Christian," by Rev. Nathan S. Beman, of Troy, N. Y.; No. 278, "The Christian duty of Meditation," by Rev. Eliza Ballantine, Assistant Instructor in the Union Theological Seminary, Prince Edward, Va.—The tenth premium to be divided between No. 9, "Don't unchain the Tiger," by Rev. Wm. V. Winer, of Rochester, N. Y. and No. 193, "Lydia Sturtevant," or the Fatal Resolution," by Rev. Eliakim Phelps, of Geneva, N. Y.

There are a number of other manuscripts with which the Committee were pleased, and which they would recommend to the consideration of the Publishing Committee, to whose disposal, according to the terms of the Circular offering the premium, they are to be committed.

THOMAS DE WITT, } Committee of
WM. R. WILLIAMS, } Award.
HENRY WHITE,

New-York, May 14, 1833.

HOME MISSIONARIES.

Since the annual meeting of the Baptist Home Mission Society, the Committee have appointed ten additional missionaries for the Valley. A wrong impression has been imbibed by some individuals, that because there is money now in the hands of the Treasurer, that therefore the committee are timorous or tardy, but the fact is, every dollar of that money is now due, but the Committee in making additional appointments are working by faith.—*N. Y. Baptist Repository.*

Rev. E. Loomis, of Erie County, May 1, have labored under the same have had the pleasure of six converts.—16.

DEAR BROTHER, forward your sympathy at Slater, and Sempronius, with one took place 3d and the composed of the order of Elder Twiss, Elder E. C. ter, who is to lowship to be the candidate. The order Denison, was from 2 Tim by Elder C. Willey; pr The exercise rendered down a mercy in they were for their property to those who ed for the of Saviour by the cause as has come so rapidly since we have much friends of the important act for us at length and br reation as to pro communicatio acting as Com Baptist Dome received. Y

In Palermo er Augustus of the work of S. Clark, from Goodwin, S. Story gave the hand of fellow cluding praye ate. This is the in five years, ing the Gospel that he would bread of life.

DEAR BROTHER to visit his work comm with more or we held a pro hopeful conven next Sabbath who had taken ing disciples, a Methodist sin baptized them water, they we from this time eighteen more. The Lord is in spirit; and we reon that our be still work am Yours in

Brother Chas The Lord ha the drooping gr their hearts to ance. Thirty hopefuller new and others are in and labor fail n At Salisbury, a few days, your Spirit. Yours

ORDINATION day, May 15, M Baptist Church The exercises listened to with tired to the water prayer by Rev. makes by baptism, press the mind Christian Watch

From MAH Married on the Poughkeepsie, Miss C. Bailey, their marriage the the Lattin have recently church, and broth ministry under ry. He is a you will soon be licen joined, and inter western Valley.

CHURCH On Monday the was constituted in Brethren and Sist nion Baptist Chur The exercise follows:—Introdu Sermon by Elder lowship by Elder by Elder A. Macle S. Davis of Clon J. Middleton, Th the Broome Street Elder John Mitche the Pastoral offic learn that their Their place of wor in Broome Street, Repository.

From the Baptist Register.

ORDINATIONS.

TROT, Oakland County, (M. T.) May 11, 1833.

DEAR BROTHER BEEBE.—I have been requested to forward you an account of the Ordinations of our Missionary at the Thomas Station on Grand River, brother Slater, and also of our brother Avery Denison, late of Southampton, in the State of New York, and now connected with one of our infant churches. The ordinations took place with the Oakland Church, the former on the 3d and the latter on the 4th of May. The council was composed of Elders and brethren from 9 churches; and the order of the exercises as follows:—The sermon by Elder Twiss, from 1 Tim. iv. 16; ordination prayer by Elder E. Constock; charge and address to sister Slater, who was present, by Elder Benedict; hand of fellowship to brother Slater, and address to the old Chief Noamday, by Elder Booth; prayer and benediction by the candidate.

The order of the exercises at the ordination of brother Denison, was as follows:—Sermon by Elder Benedict, from 2 Tim. iv. 1-5; prayer by Elder Twiss; charge by Elder Constock; hand of fellowship by Elder Willey; prayer and benediction by the candidate.

The exercises were all of them characterized by that solemnity and propriety becoming the occasion; but rendered doubly impressive by the presence of Noamday. He expressed great gratitude to God, for his mercy in sending them the Gospel; and that "now they were further privileged, in having a person among them properly authorized to administer the ordinances to those whose hearts were changed, and who yet waited for the opportunity of manifesting their love to their Saviour by baptism."

The cause of the Redeemer in this Territory, so far as has come within our knowledge, has not advanced so rapidly since our last Association as before; but still we have much to excite our gratitude and praise. The friends of domestic missions appear to be awakening to the importance of more vigorous efforts. We very much need an energetic brother, without a family, to act for us as a missionary or pioneer, to travel the length and breadth of the land, to ascertain its real wants and resources, and thus to afford us such information as to prepare for more systematic exertion. Any communication on this subject, addressed to myself, acting as Corresponding Secretary of the Michigan Baptist Domestic Missionary Society, will be gratefully received. Yours sincerely, in the Lord Jesus,

JOHN BOOTH.

GRANDY, May 11, 1833.

In Palermo, (formerly Volney), on the 5th inst. brother Augustus Warren was ordained as an Evangelist to the work of the Gospel ministry. Sermon by brother S. Clark, from 2 Tim. iv. 2; brother P. Wooden prayed and laid on hands with brethren William Story, S. Goodwin, S. W. Ney, and C. Merritt; brother William Story gave the charge, and brother Goodwin the right hand of fellowship; brother Asa Colwell made the concluding prayer; hymn and benediction by the candidate.

This is the third minister that this church has, within five years, sent forth to the important work of preaching the Gospel; and may the Lord be fervently sought, that he would supply our destitute churches with the bread of life.

CHARLES MERRITT, Clerk of Council.

SOUTH RUTLAND, May 18, 1833.

DEAR BROTHER BEEBE.—The Lord has been pleased to visit his people in mercy, in South Rutland. The work commenced last winter, and continued to progress with more or less interest till the first of April, when we held a protracted meeting, which resulted in the hopeful conversion of a goodly number of souls. The next Sabbath after the meeting closed, Elder Knapp, who had taken the lead of the meeting, led thirty willing disciples, (all of them young except one, and she a Methodist sister) down into our Jordan, and there baptized them; and when they came up out of the water, they went on their way rejoicing. Three weeks from this time, Elder Knapp returned and baptized eighteen more.

The Lord is still visiting us with the effusions of his spirit; and we would request the prayers of our brethren, that our hearts may be humble, and that God would still work among us, and we give him all the glory.

Yours in Christ, A. WATERS.

Brother Chase writes us from

SMITHVILLE, May 6, 1833.

The Lord has recently appeared among us, reviving the drooping hearts of his dear children, and causing their hearts to leap for joy in the light of his countenance. Thirty or forty of our neighbours have been hopefully renewed by the power of sovereign grace, and others are inquiring. Pray for us, that our faith and labor fail not.

At Salisbury's Mills, Henderson, many have, within a few days, yielded to the sweet influences of the Spirit. Yours, &c. N. G. CHASE.

ORDINATION AT HANOVER.—Ordained, on Wednesday, May 15, Mr. Darius Dunbar, as pastor of the Baptist Church and Society in Hanover, Mass.

The exercises being closed in the house, which were listened to with solemn interest, the congregation retired to the water's side. After singing by the choir, prayer by Rev. Mr. Cressy, and some appropriate remarks by Rev. Mr. Fitz, five were buried with Christ by baptism. The whole scene was calculated to impress the mind with the solemnities of eternity.—*Christian Watchman.*

CAUTION.

We are under the necessity of saying that Jason Latrop, late Pastor of the Baptist Church in Oswego, has been excluded from the church and deposed from the ministry for gross immoral conduct. We learn he has absconded, and therefore the churches will be on their guard, especially as he is a man of good talents and address.—*Baptist Repository.*

From the Baptist Repository.

MARRIAGE AND BAPTISM.

Married on the 14th inst. by Rev. A. Perkins, of Foughkeepie, Mr. John T. Allison, of Newburgh, to Miss C. Bailey, of Marlborough. A few hours after their marriage they were both baptized in connection with the Lattinwong Baptist church. Both of them have recently withdrawn from the Presbyterian church, and brother Allison was a candidate for the ministry under the care of the North River Presbytery. He is a young man of promise, well educated, will soon be licensed to preach by the church he has joined, and intends spending his days in the great western Valley.

CHURCH CONSTITUTED.

On Monday the 15th ultimo, a new Baptist Church was constituted in this city, consisting chiefly of the Brethren and Sisters who formerly composed the Mission Baptist Church.

The exercises on the occasion were conducted as follows:—Introductory prayer by Elder W. G. Miller; Sermon by Elder S. H. Cone; Right Hand of Fellowship by Elder D. Dunbar; Address to the Church by Elder A. Maclay; Address to the Pastor by Elder J. Davis of Clonmel; Concluding Prayer by Elder J. Middleton. This body have assumed the name of the Broome Street Baptist Church—they have called Elder John Mitchell, late of Paterson, N. Y., to exercise the Pastoral office among them; and we are happy to learn that their present prospects are very encouraging. Their place of worship is the former Mission House, in Broome Street, near the East river.—*N. Y. Baptist Repository.*

Rev. E. Loomis writes us under date of Evans, Erie County, May 11.

I have labored under the patronage of the Convention in this region for the last eighteen months and have had the pleasure of baptizing one hundred and six converts.—*Id.*

CHRISTIAN SECRETARY.

HARTFORD, JUNE 8, 1833.

CORRECTION.—In our last paper, in question 4th to Casuists, (Editorial.) line first, for *guilty* read *quietly*.

HARTFORD BAPTIST YOUNG MEN'S EDUCATION SOCIETY.

The Annual Meeting of this Society was held last Lord's day evening.

The services were introduced by singing. Prayer was then offered by Rev. G. F. Davis, who also made a short address.

The following Report was then read:

The rapid light of another year, renders it necessary that the Board should present their Report. In tracing the history of this Society, it is with pleasure that we learn its friends and supporters have annually increased, and that the amount of funds collected the past year, is more than double the receipts of the first year of its existence.

But however gratifying may be this fact, and even though our success may have equalled our anticipations, it is cause of deep regret that the funds of the parent Society have been insufficient to meet the expenses of their Beneficiaries, and to receive all the young men under their patronage, who have made application for aid. Although it is cause of regret that their means have been thus limited, it is a source of pleasant reflection that so many young men are desirous of an education, to make them useful in the most important sphere of action.

Those young men who have participated in your benevolent efforts, we are happy to say, have sustained characters for assiduity and improvement in their studies, and give fair promise of much more than compensating by their future usefulness, for all expenditures on their account.

Among the various benevolent objects which present themselves for our approbation, few can be more worthy of aid, than educating pious young men for the ministry. The influence of the pulpit upon the state of society, is scarcely less than all other causes combined. Is it not then of the utmost consequence, that those who embark in a profession so highly important, should have the acquirements which will render them the most useful?

There is no royal road to learning, and he who would possess knowledge must labor for it; for however bright the genius—however expansive the views and benevolent the heart, unless the mind receives the aid of human science, the circle of a man's influence must be comparatively small, and the utility of his labors few, than when enjoying the advantages of institutions of learning. To illustrate the Holy Scriptures, a knowledge of Ancient History is necessary, as well as of the laws, usages, manners and customs of nations, long since unknown, save in history. The rapid advance of Bible Classes, and Sabbath Schools, and other institutions for the instruction of the young, is producing an era in the state of society, when ministers must have far more knowledge, in order to make them useful, than was once necessary.

That talents and piety are possessed by the poor, as well as the rich, is a truth not to be doubted. Shall those young men who are poor, but who are calculated to be useful in the world, be compelled to live in ignorance, and comparative uselessness, for the want of learning? Happy are we at the present day, that the adage, "Ignorance is the mother of devotion," is becoming obsolete. The most splendid talents, and the most profound learning, are united with the most fervent piety, to aid the cause of religion. Where then is the promoter of the best interests of society, who will object to a learned ministry? And where the philanthropist who will not aid in a cause of so much importance?

There are now in this State but about two thirds as many Baptist Ministers, as there are Churches; and in the whole United States, but a little more than half as many; and but a small portion of these have enjoyed the advantages of a good education.

With these facts before us, that Ministers are greatly needed, and that unless the hands of the benevolent are open to aid, the deficiency will rather increase than diminish, the Board earnestly request the co-operation of the members of this Society, and other friends of learning and religion, in the objects of this Association.

All of which is respectfully submitted.

On motion of Jesse Savage, Esq. seconded by Mr. James G. Bolles, the Report was accepted and ordered to be printed.

On motion of Mr. P. Canfield, seconded by Mr. J. W. Dimock,

Resolved, That in view of the calls for ministers of learning and piety, we will use renewed efforts to meet the great and increasing demand.

On motion of Mr. Albert Day, seconded by Rev. A. Bolles,

Resolved, That in prosecuting its labors, this Society will ever cherish the sentiment that it acts only as an auxiliary to the promotion of a spiritual, humble and evangelical ministry of the Gospel.

The gentlemen supported their resolutions in short but appropriate addresses. While ardent piety and a special call to the ministry were considered indispensable, the advantages of scientific attainments in connection with these qualifications were pointed out in a very felicitous manner, by those who addressed the meeting. It is believed that conviction was produced and a new impulse given to the movements of this Society. It has now been in operation five years, and expended a considerable amount of money to aid young men in their efforts to obtain scientific and Theological knowledge.

The Anthem, "O praise God in his holiness," &c. was sung with much effect by the choir.

After the Benediction, the Treasurer's Report was read and accepted, and the Society made choice of the following officers:

JAMES G. BOLLES, President.

EDWARD BROWN, Vice President.

JOSEPH W. DIMOCK, Treasurer.

JOHN WING, Jr. Secretary.

MANAGERS.—G. W. Bolles, E. H. Owen, I. N. Bolles, E. Bolles, D. Palmer.

The Society then adjourned.

JOHN WING, Jr. Secretary.

ASHFORD ASSOCIATION.

Held its ninth annual session with the Baptist church at Tolland, when agreeably to appointment, Brother Nicholas Branch delivered the introductory discourse from Habakkuk, iii. 2. "O Lord revive thy work."

Elected brother Samuel S. Mallory, Moderator, and brother N. Branch, Clerk. The letters of representation generally breathed a spirit of devotion, although we regret to add, no account of special revival was received. There is, however, an increasing interest manifested in the cause of benevolence. Sabbath Schools, Bible Classes, Temperance, Education, &c. are among the more prominent features of this body.

At three o'clock P. M. on Wednesday, brother William Palmer preached from Deut. viii. 2, and on Thursday, at 11 o'clock, A. M. brother Converse, of Grafton, Mass. delivered a discourse from "Be ye holy." At 2 P. M.

brother — White, of the Newton Institution, preached from Gal. vi. 15.

GEORGE B. ATWELL, Cor. Secretary.

N. B. Adjourned to meet at Stafford, the third Wednesday in May, 1834.

CHURCH CONSTITUTED.—On Friday, May 31st, a Baptist church was constituted at Tariffville. The services on the occasion were conducted by the following brethren—Introductory prayer by J. M. Graves, sermon by G. F. Davis, from 1 Cor. xv. 53th, prayer by A. Bolles, the fellowship of the churches was presented by G. Phippen, and the concluding prayer by J. Hodge. The sea on was truly solemn and refreshing to many. Well may this new church adopt the language of the Psalmist and say, "Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us." Ps. LXXIII, 28th.

*Tariffville is the name of a flourishing and extensive carpet manufactory and a considerable village, situated on the Granby turnpike, in the township of Simsbury, where the Farmington or Tuxis river passes through the mountain on its way to mingle its waters with those of the Connecticut, and is eleven miles north west from Hartford.—The river, in its approach to Tariffville, meanders from south to north, for some miles, through extensive and fertile meadows, the west side of Talcott mountain, when it bends suddenly to the southeast, and from a broad and unobstructed stream, becomes contracted between hills and perpendicular cliffs, roaring over its rocky bed till it passes again into the plain and rich alluvial land skirting the western side of the Connecticut, into which it empties about four or five miles from Tariffville. For romantic and beautiful scenery, both in and about the village, this place may vie with almost any in New England. A large portion of its inhabitants are Europeans, and in conjunction with others, form an intelligent and harmonious people.

The General Assembly of this State closed its session on Thursday morning, having passed fifty-four Acts, and done many other things. A list of these acts will be given hereafter.

TRIBUTE AT STATE'S PRISON.—We are sorry to learn that on Thursday last, as soon as it was announced to the prisoners that Mr. Pillsbury was again Warden of the Prison, they unitedly refused to labor, or go into their cells for the night; declaring also, that they would make no resistance to any one who might shoot or otherwise coerce them.

The American Baptist Magazine for June is received, and is rendered doubly interesting as it contains the Annual Report of the Baptist Board of Foreign Missions, and letters from Missionaries abroad. We can only promise our readers extracts in a future paper, being obliged so to do in consequence of occupying so much of our columns this week with the Boston Anniversaries, and the late important European news.

A NOBLE CONVENTION.—The United States Temperance Convention met in Philadelphia, on Friday of last week, and closed its session on Monday evening, at 11 o'clock. Three hundred and eighty members are said to have been in attendance from all parts of the country. Chancellor Walworth of New York, was chosen President. The Convention passed a resolution "that the trade in, or the use of ardent spirits for drink, is morally wrong, and ought to be abandoned." Doings of the Convention deferred till next week, to make room for the Boston anniversaries.

The New York Baptist Association, held its forty-third anniversary in that city, on the 23th of May.—Elder M. R. Cox preached the introductory sermon from Psalm lxxi. 7. At evening, Brother Wade, from Burmah, addressed a very full assembly upon the progress of the Gospel in that pagan land, and the duty of Christians to make the "joyful sound" known to men. A collection was taken in aid of the Burman Mission, amounting to one hundred dollars. In this association are twenty-eight churches, twenty-nine ordained ministers, six licentiates. Added by baptism in the last year 248. In connection with the association is a Domestic Mission Society, which has expended \$600 in the past year. About \$1200 have been raised for missions in the year by all the churches of the association.

NEW HAMPTON INSTITUTION.—This flourishing seminary contains 200 students in its literary departments, and eight theological students. May the Holy Spirit be poured upon its inmates in the passing year as it was in the year just closed!

The Rev. Eli Ball, one of the Editors of the Religious Herald, published at Richmond, Virginia, has wholly relinquished his connection with the Herald, and by appointment of the Virginia Baptist Education Society, has become a teacher in their Seminary. We wish our brother may be still owned and blessed in the employment of teacher, in which he was much esteemed while in New England.

Rev. Dr. Sharp of Boston has been made a Life Director of the American Bible Society, by the payment of \$150 by the Rev. Dr. Codman, of Dorchester.

We learn from Providence, that the long trial at Newport, has resulted in the acquittal of the Rev. Ephraim K. Avery.

REVOLUTION ATTEMPTED IN GERMANY.—An attempt at revolution was made at Frankfort on the Main, on the 3d of April. Some lives were lost; but the arm of military power was put forth, and with the dexterity of a Boar Constrictor, soon crushed the insurrectionists. The rulers of Germany are alarmed, and poor Frankfort is given over to the guardianship of armed men.

From the N. Y. Daily Advertiser.

SEVEN DAYS LATER FROM EUROPE.

Defeat of the Ministry in the House of Commons.—Earl Grey's tender of Resignation refused.—Russian Army on the march to aid the Sultan.—Egyptian Army marching towards Constantinople.—Reported success of Don Pedro.

The packet ship New York, Capt. Hoxie, arrived yesterday, having sailed on her regular day, the 1st of May. By her we have received our files of Liverpool papers and price currents of the 1st, and London papers and lists to the evening of the 29th.

The news is unusually important. The London papers are filled with debates in Parliament and speculations as to the consequences of the vote on the malt tax.

On Friday the 29th, Sir W. Ingilby's motion to take off half the duty on malt was proposed, and after a

long discussion and opposition by the ministers, it was carried; for the resolution 162, against it 152—majority 10. It was declared by the ministry that if the duty was taken off from malt, which would be about two and a half millions, resort must be had to a tax on property.

The Ministry.—On Saturday morning Earl Grey waited on his Majesty, and according to established etiquette, tendered his resignation on the defeat of the adherents of his administration on a financial question in the House of Commons. The offer being most graciously rejected, the Noble Earl proceeded to the Council, which sat in deliberation from two until some time after five. It was at length determined, after a warm discussion, to consider the vote of Friday night as a surprise, and to try the strength of the Government on Monday evening, in the House of Commons, both on the assessed taxes and the malt duty, the latter being again proposed at its present amount, in order to rescind the decision of the motion of Sir William Ingilby.

It will be seen by the following, which we copy from the Courier of the 29th, that Government intend to prevent the publication of Mr. O'Connell's letters.

Mr. O'Connell's Letter.—True bills have been found against Mr. Barrett, the proprietor of the Pilot, for the publication of Mr. O'Connell's first letter to the people of Ireland.

The affairs between Belgium and Holland continue in the same unsettled state. A proposition had been made by the Dutch minister to open a further discussion in relation to the political state of affairs, which was refused on the part of the French and English commissioners.

The intelligence from the East is most important. It appears that all adjustment between the Sublime Porte and the Pacha of Egypt is at an end. The latter is on the march, with a strong force, to subdue Constantinople; while the Sultan had been compelled to call on his ally, the Emperor of Russia, 100,000 of whose troops are stated to have marched.

Great preparations were making at Odessa by the fleet to sail, and telegraphic despatches announced that the Russian army had already arrived at Constantinople. No disturbance had taken place.

RUSSIA AND TURKEY.

The latest news from Turkey is in the London Courier of April 29th, copied from the Paris Times of the 27th, received by way of Vienna. It states that the Russian troops have received orders from Constantinople to advance upon that city without delay, and that the advanced guard of the Russian army had already crossed the Danube, and that the main body, consisting of 100,000 men, were put in motion, and were proceeding by forced marches to Constantinople, to be placed at the disposal of the Sultan. Another corps, stationed in the vicinity of Tiflis, had also received orders to enter Armenia, and proceed without delay to the assistance of the Porte. The Austrian troops, colonised on the borders of Turkey, amounting to 100,000 men, it is also stated are to be put in requisition in case of any insurrection in the Pachaicks.

The intelligence of the entrance of the Russian troops into Constantinople was confirmed at Paris by telegraph.

The accounts from Berlin mention that proposals had been made by one of the Great Powers for a general Conference at Vienna on the affairs of the East.

FRANCE.

The French Chambers were prorogued on Thursday by the King in person, who delivered a speech which, however does not furnish any topic of political importance.

Frontiers of Poland, April 11.—Some serious events that have occurred at Cracow, have induced the Russian Government to recur to severe measures. A great portion of the Russian troops had quitted Poland, and those that remained to skirt the frontiers and garrison the towns were estimated at only 40,000 men. The prohibition against having arms in private houses had been modified, and in part fallen into desuetude. But on a sudden some detachments of Russians were surprised and cut to pieces near Cracow, by parties of Poles who had been organized in the forests.—They succeeded in exciting some districts to insurrection, but as soon as a corps of Russians appeared, the insurgents were dispersed or made prisoners, and three of their leaders fell into the hands of the conquerors. The principal chief, finding escape impossible, poisoned himself.

EGYPT.

The Egyptian fleet was still at anchor at Alexandria on the 14th of March. The French merchants remained in great anxiety.

It may be confidently stated that Mehmet Ali, when he first projected his expedition in Syria, had not the most remote idea of advancing to the capital of the Ottoman Empire.

SPAIN.

Accounts up to the 20th from Madrid say that perfect tranquillity prevailed there. The diplomatic body were endeavoring in concert to settle the Portuguese question, and to restore peace in that kingdom.

ITALY.

A letter from Genoa states that an armament is in active preparation there for the bombardment of Tunis, in revenge for an insult offered to the Captain of a Sardinian man of war, who put into the port of Tunis, for which insult the Dey refused to give a proper satisfaction.

Shipwreck of a Liverpool Packet.—From the second edition of the New York Enquirer of yesterday, we learn that the British ship James and Henry Cummings, Capt. James Fox, from Liverpool to New York, went ashore at Pateague, south side of Long Island, at half past 4 o'clock on Tuesday afternoon, 21st inst. After striking on the bar she beat over and stranded in 13 fathoms water, about her length from the beach. The long and jolly boats were immediately lowered and crowded with passengers; the sea running high at the time, the jolly boat was upset in the surf and two female passengers drowned. One of them an English woman named Hughes, and the other a native of Ireland.

The former has left a husband and two children. She had the whole of Mr. Hughes' property, (with the exception of his clothes) consisting of forty eight gold sovereigns and some Spanish dollars, about her person. A majority of the passengers remained on board her ship until next day, when, at low water, they were enabled to wade to the shore.—*Phos. Gaz.*

MR. DURANT AND HIS BALLOON.—At an early hour yesterday morning Mr. Durant arrived in Wall street, in a wagon, with his balloon. Public expectation was great to hear of his return, and to see him safe. A large number flocked round the wagon to see the person who almost bounded from Castle Garden into a cloud, and was visible to the crowd only six or seven seconds.

Mr. Durant states, that in two minutes he lost all sight of earth; he was four minutes passing through the cloud, in six he was rising with great rapidity in a clear and unclouded sky, with the sun shining beautifully. He was unable to take up his barometer; but he calculates that in seven minutes he was at least a mile from the earth. He kept his valve open for thirty-nine minutes, before he stopped ascending; he calculated that at that time he was from three to five miles above the earth. In less than seven minutes from his departure he was in a cold region—so much so that the flag-staff which he held was cold to the touch. At starting, the wind was east, and took him over to New Jersey; he soon found the current blowing west, which wafted him towards the ocean.

He accordingly made preparations for descending, and on nearing the earth, the first that struck his attention, was the roaring of the surf, from which he supposed he had reached the ocean.

At thirty-nine minutes after six o'clock, Mr. Durant heard the singing of birds, and in one minute more he again saw the earth. The scene was more beautiful, he says, than he ever before witnessed, and beyond his powers to describe. He now threw out one bag of ballast, and in one minute more, viz. at forty-one minutes after six o'clock, landed on the farm of Robert Morris, Esq. in the manor of Fordham, in the county of West Chester, eleven miles from the city of New York, three miles from the Hudson river, and eight from Long Island Sound. Three colored men were at work on the farm, who kindly went to the assistance of the aeronaut. The balloon was secured, and Mr. D. started for the city; but on his arrival at McCon's dam, being in an open wagon, the rain came down in such torrents that he was obliged to put up for the night at Mr. James Devoe's. This morning Mr. Devoe took him to Harlem, and Mr. Bradshaw brought him to this city, where he arrived in excellent health and spirits at half past nine o'clock.

MARRIED.

At Pomfret, on the 29th ult. by Rev. N. Branch, Mr. Olney Burton, to Miss Lois Chander, all of that town. At Tolland, Col. Ashbel Chapman, to Miss Electa Chapman, daughter of Deacon Aaron Chapman.

DIED.

In this city, suddenly, Mrs. Martha Beebe, aged 35, wife of Mr. Jeremiah T. Beebe.

At London, England, Rev. Rowland Hill, aged 89. Mr. Hill has been long known as a celebrated and useful minister of the Gospel.

At Pomfret, Mr. Charles Church Chandler, aged about 53. Mr. Chandler made a profession of religion in early life, was baptized by the late Elder Amos Wells, and became a member of the second Church in Woodstock. At the formation of the Church in Pomfret, Mr. C. became a member of that body; and after adorning his holy profession for many years, was enabled, at the close of a protracted illness, to yield up his spirit in triumphant "hope of the glory of God."

NOTICE.

A Protracted Meeting will be held with the newly constituted Baptist Church at their new Meeting-house in Reading, on Thursday, the 20th day of June, commencing at half-past 10 o'clock, A. M. Ministering and other brethren are earnestly requested to attend; and as it is expected to be continued over the Sabbath, some one or more of the ministers who may attend, are desired to make their arrangements to stay and preach on the Sabbath.

In behalf of the Baptist Church in Reading, Danbury, May 28, 1833. SILAS AMBLER.

NOTICE.

All delegates and strangers, who may attend the Baptist Convention at Lebanon, on the second week in June, are requested to repair to the Baptist Meeting house, where a Committee will be in attendance to direct them where they may find lodgings during their stay. Lebanon, May 29, 1833. GURDON ROBINSON.

REQUEST.

Ministers who design to attend the Convention at Lebanon, are requested, if possible, to keep themselves wholly free from engagements for the week. It is a serious detriment to the efficient and thorough transaction of the whole business, to have ministers obliged to leave in the midst of the session, to attend some appointment at home, or left on the way. It is very desirable that a full attendance be had at the meeting of the Tract Society on Tuesday the 11th of June, at ten o'clock A. M., and that all come prepared to spend three days, as business of unusual interest will come before the Convention.

N. B. Delegates from the churches should not fail to bring regular certificates of their appointment. The constitution requires it.

NOTICE.

The Committee appointed at the last annual meeting of the Connecticut Baptist Education Society, are hereby notified to meet at the Baptist Meeting house in Lebanon, on Tuesday June 11th, at 2 o'clock P. M.

It is believed that the required sum is so far reduced, that the friends of the enterprise will not now see it fail. A punctual attendance of the members of the Committee is very important; as it will probably be their duty to appoint Trustees of the Institution, &c.—Those therefore who can, will please forward the amount of their subscription to the Treasurer on that occasion; as it will save the expense of collection. It is desirable that others authorize the subscription of what they can afford towards the important object, to make up the \$10,000.

G. F. DAVIS, Chairman.

Hartford, June 1, 1833.

NOTICE.

The Connecticut Branch of the Baptist General Tract Society will meet at the Baptist Meeting house in Lebanon on Tuesday, June 1, at 10 o'clock A. M.

May 29, 1833.

NOTICE.

The Board of Managers of the Connecticut Baptist Convention, are hereby notified, that an adjourned meeting of said Board will be held in the Baptist Meeting house in Lebanon, on Tuesday the 11th day of June next, at 1 o'clock, P. M.

JOHN COOKSON, Secretary.

Middletown, May 24, 1833.

NOTICE.

The Annual Meeting of the Connecticut Baptist Convention, will be held at the Baptist Meeting house in Lebanon, on Wednesday the 12th day of June next, at 9 o'clock, A. M.

May 24, 1833.

NOTICE.

